

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 154.

The Principles of Nature.

SPIRITUALISM AND SPIRITUAL PRINCIPLES.

NEW SPIRITUAL VILLAGE.

On the subject of a new Spiritual Village, it is hardly possible in writing to do more than express the foundation principles and a mere outline of operations. As yet the spiritual movement is in a chaotic state; some pioneers, who are alive to principles and devoted to humanity, are necessary to constitute a center, to whom those aspiring for true and complete liberty may gather. In my last address I called attention to the mission and life of "The United Society of Believers, or Shakers," and to the mission of Spiritualism. And I spoke of a practical application of its principles, in which it may begin to free the land and the people of all that is opposed to natural goodness, establishing spiritual townships and villages, or harmonial families. Nature is harmonious, but communion with the Spirit-world is necessary to enable mankind to live in harmony, shutting out all evil in property, in moral and in religious relationships. A positive revelation, a practical religion, removing all obstacles to the germination of natural goodness, must precede true human happiness. A spiritual village then would be divested of the evils of the present village, and would be in orderly communication with the Spirit-world. The means of excluding these evil relationships and principles which produce poverty and degradation in the midst of plenty, and discord and misery where abundance of means exist to cause happiness and joy, are of vast importance. *The means exist*, and to shed over them light which will make them appear lovely and desirable to the heavenward-bound, and also to commend them to the philosopher and the oppressed as the only means of release from thralldom, is the object of my address. I deem it my duty to throw in this mite to stimulate Spiritualists—the advance-guard of nature, as I may term them,—to an effort to really or practically become a sovereign people. The effort must be a right one, the only one, or the desired object can not be accomplished. We must, first, recognize the goodness of man's nature; secondly, justice or human rights; thirdly, equality, in which the fruits of labor, and talent, and diversity of pursuits flow to all the children of God, our common parents. This is the natural order; it is the provision our God has made for us. When our Divine Parents created within us this order, by obedience to which we can alone be happy, they did not forsake us, but designed that we should be developed by experience, thus obtaining in ourselves a moral stamina and a sovereignty over inferior creations. Since creation, mankind has never been entirely cut off from communion with the Spirit-world, but at different times dispensations of increasing light and communication have been given, as it were, in spite of the wickedness and opposition of mankind. And it has now pleased God, not only to give to the earth the dispensation of the second appearing of Christ and the establishment of his spiritual kingdom—embodied in the United Society of Believers, or Shakers—but also to fulfill his promise through his prophets and mediums of old, saying, "I will pour out my Spirit upon all flesh," etc. If Spiritualism does not yet practically operate in purging out the unjust and false relationships between man and the earth, and between man and man, it has accomplished to begin but half its mission.

As I write this for the benefit of man, so without fear I will speak plainly of the means to obtain it, and of the evils which throng in the way. The means of order of a sovereign people are its executive offices. Government is not the best name for a sovereign people, but order is unobjectionable. Each head of a natural family is sovereign of his circle; the mother is equal sharer in his sovereignty. An executive of practically advanced individuals of either sex is necessary in a spiritual village. Thus, the villagers will vest their sovereignty in chosen individuals to establish the order, whose examples of love, charity, and industry will be a blessing to the weak and erring, and a ministry of good to all. The order would be authority acting in union with the invisible ministry, until removed by the deputing power; it would be authority for the transaction of business, both spiritual and temporal, both internal and in relation to all without the village.

Mankind have yielded their sovereignty to the animal nature, mistaking sensuous pleasure for the pathway to permanent happiness; and disorder and misery have resulted. Grossness of mind and disease of body, and the multifarious and engrossing pursuits which it has led to, have unfitted man for communion with heaven and with one another. But at length, in the charity of Heaven, material and animal natures are being used in sensuous manifestations to arrest man in his course of wickedness, and to reclaim him to order, goodness, and happiness. In the event of his forfeited sovereignty being regained, he will advance toward the next stage of creation—the birth into the kingdom of Christ, which I stated in my last is already established in human beings—by which a want in the archetype of man's being is supplied.

The prophetic spirit of the kingdom of Christ—of spiritual unity—has been flowing in the human family for thousands of years. Feeling this, communist reformers have sought to

embody it with the natural order; but they have seldom succeeded for any length of time, because in the constitution of a village or society of the natural order, the sovereign relation of each, their natural and legal rights to the earth, to the fruits of their labor, and to a voice of control in all government affairs, must be recognized and guaranteed. The power must live in the people, and only be vested or loaned in the order or government. The basis of this is the function of propagation, and the family or circle of minors of whom the parent is governor. * * *

A clause in the constitution of the United States recognizes this principle of equal rights to all—"All men are born equal," but the people are far behind the privilege guaranteed to them by the general government—groveling in selfishness, immersed in selfish, crude, and wicked systems and relationships—a prey to each other, engendering vice, envy, hatred, wealth inequalities, degradation, and misery. This clause of the constitution is important to the Spiritualist who desires to live the true natural life and be harmonious and happy, because a government or corporation is necessary in the establishing of a spiritual village to assist in the establishing and maintenance of confidence in property matters.

The kingdom of Christ (spiritual unity) is essentially different. A village of "the new creation," like minors, should be one family or body, dwelling together in purity and innocence in the spirit of obedience, possessing nothing, neither claiming right to the earth, "which is the Lord's and the fullness thereof," but being equal heirs in the Spirit in which they are one by forsaking and progressing beyond all that is of earth. In spirit they are sovereign. They are free in the resurrection of Christ. Thus the millennium is realized. The temporal institution of the Shakers takes care of the body while the soul is laboring for spiritual resurrection. It is an ark of safety, fortified against the temporal evils of the world without.

Villages of justice and natural goodness, and in spiritual communication, securing to each the natural rights of man, are practicable to all who will make the necessary preparations and sacrifices, if we may so term them, by breaking off from the present iniquitous systems and relationships. To become natural sovereigns these sacrifices must be made.

Let us take a simple glance at the present state of mankind. The surface of the earth is monopolized by governments and individuals in a manner causing the disinheritation of many millions of the human family. Household property and buildings, the product of labor, are monopolized in like manner, and many millions are homeless wanderers, boarders, or tenants. Machines for production and scientific improvements, etc., are also monopolized in like manner. And even knowledge is tendered to the thirsting soul and to the rising generation for money considerations. Mankind clothe, feed, and shelter or live by the fruits of labor, but the false spirit recognized by monopolists has invented, and perpetuates, a monetary system, by which the laborer is juggled out of the fruits of his toil. They represent the earth and its fruits by money, by which means the man of money can remain idly at home, fare sumptuously every day, and be clothed in purple and fine linen; and not only so, but the energies of body and mind, and even the will, not only to serve them and protect them and their ill-gotten wealth, but to aid them in their systems of oppression, is bought with money! In the spirit of the hireling are millions of sycophants, human butchers and oppressors. And the laborer, the honest man, who dares to lift his head and speak or look from the spirit and principles of a natural or sovereign being, must feel the weight of all the machinery of society and the talented opposition of superior minds who feel interested in its maintenance! Thus monopoly, or those in the possession of money, can sit in idleness, or be subtly working in their avocation, gaining large sums of money, by which their children pursue the same course, without producing the value of one single grain of corn. By their operation the earth and the sea are divided into parcels, and selfish, aggressive, and murderous hostilities are conducted. But by means of the money-bag, and a system of false and infernal honors, they can be at home in security. And so even life is bought and sold by the wicked spirit in the monetary system, and the period of life of the mass of mankind by the hireling system is an article of barter, the climax of which is the system of black slavery. And who is the soldier—the man of hardships by sea and by land, in millions of cases compelled to it by the wickedness of the rich and powerful?—the working-man—the enslaved and oppressed who has not enough of learning or opportunities to comprehend and liberate himself from these shameful principles and proceedings. And these iniquitous systems and practices are saddled upon his children, generation after generation!

Enlightened minds, friends of humanity, working-men, and Spiritualists in particular, should no longer delay their efforts to institute new spiritual villages divested of these monstrous and criminal principles, which in their subtlety have darkened the understanding, perverted and led captive the feelings, and covered as with a pall of corruption and death almost the entire of the human family.

Spiritualism is not given to man as a curiosity, nor merely to satisfy his mind in regard to a future state. There is also

a practical change in the affairs and relationships of man to be brought about. These unprincipled systems, these wholesale robberies, these insane, cruel, and murderous proceedings must be removed from human society.

Let us again take a simple glance at one of the present wickedly constituted villages, with a view to discern something practical. At present the land on which a village stands and is necessary for the support and employment of the villagers, is monopolized by one, two, perhaps more, of the villagers; the dwellings, etc., are owned or monopolized by another few; and thus many of the villagers have no inheritance. The manufacturer, the store-keeper, the grist miller, the tailor, the shoemaker, the blacksmith, the physician, etc., have each their establishment—the profits, so-called, accruing to each owner or conductor. The working-man has no possession. A body to be drained of its energies, this is his inheritance! Owners and managers generally do not work like the hireling. They claim a greater share of the products of labor than they give to their hireling, whose real needs, to say the least, are equal to those of his "master." The talented, the natural guardians of mankind, thus take unprincipled advantage. Besides this, the control of the village is in the hands of a few. The few shelter, feed, and employ the many on their own terms. Power is in their hands. In short, the many have no certain legal means to live short of the almshouse. They can be dismissed from their labor and from the place of their birth! Compare this state of vassalage with true sovereignty; and then, I would ask, how could the human family under such a state of guilt and oppression, even in America, erect its forehead to heaven in search of spiritual communion?

Oh, man, thy chains are powerful, being subtle! Even thy acquisitions in knowledge and in science but enable thee to be more subtle and oppressive until thou shalt be arrested in thy course! Working men and women, and honest men and women, you must be up and doing! It is by you that Heaven will work to arrest the course of this foul spirit which is preying upon the vitals of humanity. Let your war be with principles, and remember that with principles in their practical application you can alone succeed.

In a corporate village the land, buildings, machinery, and implements must be owned by the people and vested in the executive function or order. All the departments of business in manufactures, trades, etc., must be owned by the people in the order. The whole of the population who are able to work must be employed in producing something useful. An individual account must be opened with every adult, recording days and hours of labor and value of consumption. Dividends of surplus wealth must be at the disposal of the individual; and all improvements of magnitude should be made by general consent or instruction of the people.

The principle of usury, in the shape of interest, buying and selling, etc., must be shut out from between the villagers, and all such business with the external must be transacted by the executive.

Incoming and transient villagers may be dealt with as permanent villagers, being received and provided for and employed at the discretion of the officers. Surplus wealth alone must be movable, all else to be the substance of the village. Families should live in separate dwellings or apartments; a boarding or cookshop mode of victualing might be established, and serve for both families and single persons, should the former desire so to live. Education, rates, taxes, and voting in town and state affairs, the villagers and officers could attend to according to law.

Agriculture should be the produce basis of the village, trades and manufactures being introduced to occupy the remainder of the time of the villagers.

Now how can this be brought about but by a devotion of land, houses, machines, or money by individuals, as on the day of Pentecost, that the land, etc., may be hired equally by all the villagers—and by an act or law of the legislature recognizing and authorizing the new spiritual village? This would be a natural or sovereign basis in property and relations, and by wisdom and industry would constitute a secure and permanent home for humanity. Our heavenly Parents gave this to the race; now why can not Spiritualists attain to it? It is no more than justice and the inalienable right of each individual. Those who bring children into existence not having thus prepared for them are responsible; and those who do not use their endeavor to bring about this state of society, having received a knowledge of the same, are culpable.

The rights of man and of woman are equal—she is a spirit, mind and body, equally produced by God. Her right to possessions and executive office is the same as man's. The sphere of man is the field, the workshop, distribution of wealth, the executive order or government, education, and the temple of worship. The sphere of woman is the house, her workshop, distribution of wealth, the executive order, education, and the temple of worship. * * *

In conclusion I would say that I am not ignorant of the social views and plans of reform of the venerable Robert Owen, Charles Fourier, and other great advocates of reform meas-

ures. But Fourier's system of usury and moneyed class distinctions among the villagers is entirely out of the question as the basis of a new spiritual village.

The gigantic, beautiful, and scientific plan of Robert Owen is not adapted to the beginning by a handful of devoted Spiritualists resolved on obtaining their birth-right—natural sovereignty. Robert Owen seeks to establish the principles of unity and common property; but individual sovereignty, based in natural existence, multiplication, and natural rights, does not admit of this. He does not propose election or appointment to office or government, but a government of age, which is a violation of the principles of individual sovereignty. Dividends of the surplus wealth at the disposal of the individual villager he does not recognize, as it is opposed to the common property principle. The spirit of unity and common property belongs to the heavenly order—the virgin church or kingdom of Christ on earth. But Robert Owen, now being a Spiritualist, perhaps he can approve and advocate as the only true means to begin with a spiritual village a devotion of person and of property, on the ground of spiritual communion and natural sovereignty. The spirit of unity and natural sovereignty will not bear mixing. In the natural system or order of society there must be a separation between the good and the bad principles and practices—the natural and the unnatural. When this shall be effected in the village, the nation, and the world at large, the mission of Spiritualism will be accomplished. DAVID RICHMOND.

WAREHOUSE POINT, CONN., March 12th, 1855.

THE GREAT HARMONIA AND THE DEITY.

MESSRS. EDITORS:

If I understand the matter rightly, A. J. Davis does not wish it understood that he is the real author of any thing said or written by him, but that it is some Spirit, using his organs; and yet on the title page of the "Great Harmonia," 2d volume, he says: "By Andrew Jackson Davis, author of the Principles of Nature, her Divine Revelations, and a Voice to Mankind." I would like to know how this matter is, and also the name of the Spirit, if *Spirit it be*, who is the real author of the works put forth in Mr. Davis' name.

I have seen several speaking, writing, and rapping mediums, through some of whom most sublime truths have been uttered, and in the purest language and style. In every instance the name of the Spirit has been given. But in the productions ushered into the world by or through Mr. Davis, while we are led to conclude in one way that the Spirits were the authors, in another it would seem to be Mr. Davis. In plain words, as we see above, Mr. Davis claims to be the author of the "Principles of Nature," and other works. Truth is eternal, and so is gold, I guess; and it is a matter of little consequence who digs them out of the mine, so that we get them, in the shape of coin and fit for use. Still I have a curiosity to know the reality of this matter. If Davis is the real author, he ought to have the full credit of it; if it is Swedenborg, Tom Paine, Lord Bacon, or whoever else, he should get the credit. Last winter I went to hear a speaking medium by the name of Lockwood—a very remarkable medium. He uttered some of the most sublime truths I have ever heard or read in any book, and in language that seemed to be heaven-born. In every instance Mr. Lockwood told us what Spirit was the author of the address. This was very satisfactory, and I wish Mr. Davis would do the same thing. However, he will do as he pleases, and at any rate this is not the main object of my writing this article.

I have just been reading this volume of the "Great Harmonia," especially that portion of it which relates to a Supreme Being. Here I find some interesting truths, and I find some other things that I either do not understand, or else they are a jumble of contradictions which I would rather charge to some ignorant Spirit than to one who has as much reputation as Mr. Davis has for common sense. This is another reason for wishing to know the real authorship of his book. Here is one passage which I find on page 266, and which is in these words: "Inasmuch as God is a fact—a reality—a principle—it is agreeable to science to suppose that he is substance—is matter. It may be said that God is a fixed substance, and this makes him a fixed reality. He is a fixed necessary power—indeed, he is what he is, and it is not in his power to be or will to be other! It will surely be conceded that this statement needs no argument. It is a self-evident truth requiring no discussion." Does the author mean that the whole of this sentence is to be taken as self-evident, or only that part in which he affirms that God is what he is. If the former, then I demur entirely; if the latter, of course I say amen. Such a truism, however, I would say was hardly worth publishing. Surely, "there needs no ghost come from the grave to tell us this." Still it helps to make up the bulk of the book, and costs the consumer just as much as if it had some sense in it.

But we will not quarrel about this trifle—rather let us compare some of these statements or propositions, and see what relation they bear to each other.

God is matter; God is a fact; God is a fixed substance;

God is a principle; he is a fixed necessary power; he is what he is.

Here I would ask the author how these statements are to be understood? It is said God is a fact—God is matter. Is it true, then, that facts and matter are the same? My mathematics teach me that things which are equal to the same thing are equal to each other. I had always supposed that facts and granite rocks were very different things. It is a fact that the sun shines, but what resemblance has this to granite rocks? Is a fact a substance? If so, I wish this author would have it analyzed by some chemist, and give us its elements—whether it contains oxygen, carbon, or any thing of this sort. But again, God is a principle—God is a fixed substance. I know not what is meant by the word fixed, but probably immovable. Here the same difficulty occurs as in the other case. The author says: "Science can only recognize God as a fact—reality—a principle." It is in a scientific view, then, that he now speaks of him. Webster, in his definition of principle says: "In science, a truth admitted either without proof, or considered as having been before proved. In the former sense it is synonymous with axiom." But is an axiom—for instance, the parts are equal to the whole—the same as a fixed substance, such as a mountain or the planet Jupiter? But again, "God is a fixed necessary power." What is power? It is what it is, I admit; but I want to know something more about it? What is it? I have always been led to suppose it was something that belonged to some being, but that it was not an entity of itself—simply a property that belongs to an entity. I could easily understand that God has power—that he is a powerful being; but when it is said he is power—a fixed power—I do not know what is meant. Locke speaks of two kinds of power—active and passive—the one belonging to Spirits and the other to matter—the first self-moving or self-determining, and the other passive—moving only as it is moved. For instance, Spirits move about from place to place, and do many other things, through that faculty of the mind called the will. Matter—a stone for instance—has the power of falling to the ground when thrown up; fire has the power of melting gold, etc. But then from the way in which the word power is used by the author, we would be led to suppose it was an agent or being of some sort, having figure and other properties. But this author, like every body else who has written or spoken on the subject of God, makes him omniscient, and thus destroys all idea of active power. If God saw in eternity what would infallibly come to pass, as he said, if he was omniscient, then whatever agency he had in bringing any thing to pass, that agency was nothing more than that of mere matter, for he had no power to utter any thing. If he had, then it would not be true that he saw how things would be in eternity. Besides, if he saw every thing in eternity, he could have had no agency in what he saw, any more than he had in himself or any of his attributes. Hence he is only a link in the eternal chain of cause and effect, with which he had nothing to do, and over which he had no control and no power. This is plain from the fact that whatever is eternal has no author and no beginning. The knowledge necessarily in the mind of an omniscient being includes every thing that is true—all truth being eternal—and every event, past, present, and future. Such a being could not originate any truth, could not reason, could not contrive, could not design, and has no volition and no power. He plays his part in the creation like an automaton—his actions being either causes or effects immutable, and over which he has no control.

After saying God is a fixed and necessary power, you hardly go a dozen lines till you come to the assertion that he is a "moving power." And in this same connection is the strange paradox that his attributes as well as his elements are matter. This is a new idea indeed. One of the attributes of God is said to be omnipresence. How much this is like the iron mountain of Tennessee!

After a good deal of twaddle (shall I call it?) of the same sort, the author sagely concludes that, "Therefore, according to scientific principles, we are led to the legitimate conclusion, that all the life of plants and animals, and all the phenomena of attraction, gravitation, and of the imponderable elements, are referable to the acting, moving principle called God."

But as I do not intend to write a review of his essay, and as I do not wish to burden your paper with a long article at any rate, I will close with a few remarks upon a statement which I find on page 270, where, in speaking of God, the author says, "He must be himself not only organized and intelligent, but he must have had some glorious end or result to accomplish, according to which his universal machinery was constructed." But before going further, permit me to say a word on the subject of matter. "God is matter," says our author; but let it be remembered that an essential property of matter, without which it could not exist, is figure. This is a universally admitted axiom, and yet this author would have us believe that God is infinite—that he is omnipresent, and consequently without figure. I know that he talks sometimes as if God were located in "the center" of the universe, just as if the universe had a center, that he himself calls "boundless."

If the universe be "boundless," how can it have a center? And if God be infinite, how can he be located in the center or any other part of the universe? Now I would be inclined to say, what I think is axiomatic, that whatever exists, whether it be God or something else, is either finite or infinite. If it be finite, then it may be matter, and be organized; if it be infinite, it cannot be matter, because it can not have this essential property of matter, to wit, figure; neither can it be organized, for the same reason. But our author says God is organized. "We have therefore assurance made doubly sure that God is a fixed organized principle in the constitution of the universe." Let us see how this is. If God is organized, then he has organs, and these organs must have the properties of organs; and to have the properties of organs they must have figure. For instance, an arm or a hand could not be an arm or a hand without the figure of an arm or a hand. The same may be said of the eye, the ear, the heart, the sexual organs, etc. They must all have the shape, and what is more, they must have the uses of these organs. Surely God would not have an eye unless it was to see, and so of all the rest. Each organ must have its legitimate use, or else God would not want or have it. But, as we have already noticed, God is infinite. "God is an infinite organization and intelligence." "God, therefore, philosophically considered, is an infinite cause." The question naturally comes up, can God exist apart from his organs? In other words, is he like other beings, made up of his organs? A man, for instance, has hands, feet, legs, etc., etc., and these parts or organs, as in every thing else, make up the whole man. The parts of a thing are equal to the whole: is it so with God? or is his body infinite while his organs are finite? Perhaps it may be said, that these organs are infinite as well as the body. It follows, then, that as nothing can be greater than infinite, every organ, that is, every finger, every toe, every hair of his head, would be infinite, of course all of the same size, and each one as large as his body. The result would be an infinite monster—an infinite absurdity. With the premises we can have no other conclusions.

But now for the balance of the sentence—"But he must have had some glorious end or result to accomplish, according to which his universal machinery was constructed." I admit that God might have constructed machinery, but he had no end—no result—no design. Every thing that was in his mind, or could be in his mind, was eternal—was without beginning and without cause. Consequently he had no hand in it—no agency—any more than he had with his own substance or attributes—all are alike eternal. Let me not be misunderstood when I admit that God might construct machinery. If he is such a being as he is represented to be, he could only construct it according to the pattern which he had eternally in his mind—which of course he did not originate—it being in fact uncreated as God himself, and without any author or beginning.

But I will go no further with these remarks. I had hoped when I heard of this essay in the "Great Harmonia," a work dictated perhaps by some exalted angel or wise Spirit, that I should get something satisfactory in regard to the Supreme Being. I had read Locke, and Newton, and Clarke, of former times, and much of late in the TELEGRAPH and other papers, and quite lately a very learned work on the subject by Sir William Hamilton, of Scotland. These authors all fail to give me what I want—a demonstration of the existence of a Supreme Being. Locke and Clarke professed to do it, but everybody knows they were mistaken. I looked to this "Great Harmonia" with high expectations, but I am disappointed.

The subject is a difficult one, to say the least. It is contended by some that the idea is intuitive. My opinion is, that it is altogether educational. I can not see that we have any intuitive ideas. I know that Locke's reasoning has been combated by M. Cousin and others, and set at naught by the metaphysicians generally, and yet I do not see the force of their arguments, hence maintain my original notions unaltered.

If, then, Locke is correct, the world of mankind, in spite of philosophy, are still praying to an imaginary Being, of whom they know nothing except by hearsay; for even allowing that intuitive ideas are possible, we have also educational ideas, and how are we to distinguish between the two kinds? Almost every man in the world at one time believed that the sun and stars revolved round the earth, and a large majority, I will venture to say, so believe now; but this was no intuitive idea, or, if it was, it only proves that intuitive ideas are not always to be relied on, and in this respect resemble very many of the other sort. With great respect,

CHARLES T. WHIPPO.

NEWCASTLE, PA., March, 1855.

THE POET'S HEAVEN.

BY HENRY CLAY PRESS.

(Suggested on hearing a lady sing, "Cast that Shadow from thy Brow.")

Oh, seek not, fair lady, to cast from my brow
The cloud that so long has gloomed o'er it,
For the wearisome path of my life's journey now
Has nothing but shadows before it.

Canst thou bear to behold the vile hypocrite pray,
While his conscience is blackened with sin?
Then why bid my spirits be blithesome and gay,
When a sepulcher-heart beats within?

Wouldst thou canst bid spirit a healing balm pour?
Recall the bright dreams which have fled?
Then be a magician! and call up once more
The absent, the changed, and the dead!

Yet deem not, fair lady, that such is my doom,
That no ray of sunlight gleams o'er it;
For that which to others is midnight's drear gloom,
Is blissful twilight to the Poet!

There are moments when Fancy—that offspring of Light—
Assumes the bright colors of Hope;
And the Poet soars proudly with wide eagle-flight
Where earthlier spirits must grope.

There are regions of sunlight but known to the Muse,
Untold o'er by prophetic of old,
Where soft balmy heavens wean nectarine dews,
To quench the drier thirst of the soul.

And this magic Eden, which blooms ever fresh,
To the mind of the Poet is given,
That when his soul doth in its prison of flesh,
He may turn to his Ideal Heaven.

And there, oh, 'tis there that my soul wings her flight,
When Earth becomes shrouded in gloom,
For there smiles the sunshine unchangingly bright,
And the flowers are always in bloom.

And oh! in those fanciful regions of dreams,
Where heavenly ecstasies grow,
But one fleeting moment there amply redeems
A whole dreary lifetime of woe.

WASHINGTON, D. C.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 14, 1855.

OUR BOSTON COTEMPORARY.

The *New Era*, edited and published by S. C. Hewitt, made its last weekly appearance on the 31st ult., its subscription list and other effects having been purchased by several friends at the East and transferred to Mr. A. E. Newton, who issued on the 7th inst. the initial number of a new paper entitled the *NEW ENGLAND SPIRITUALIST*.

With a limited patronage scarcely sufficient to meet its actual cash expenses, though conducted on principles of the most rigid economy, the *Era*, by the perseverance of its proprietor, was sustained far beyond the expectations of many of its friends, and is only now discontinued to give place to another journal with larger facilities and more encouraging promises of success. If the *Era* was not always fresh and sparkling, it may have been owing, at least in a great measure, to clouded prospects and unrequited toil. The experience of eight years, and our observations during a much longer period, have not left us without some faint conception of an editor's life and labors. There are comparatively few members of the profession who are not often compelled to write under the pressure of some pecuniary difficulty or other embarrassment which is liable to divert and dissipate the mental energies; they are often forced to think when the brain is weary with excessive thought, the heart saddened by a sense of disappointment, or made sick by "hope deferred." The editor of the *Era*, we doubt not, labored under many disadvantages, but with a pleasing hope that time would develop more auspicious circumstances and results. With limited means at his command, and but few sources from which he could derive substantial assistance, he was obliged to contend against many obstacles and an unyielding opposition. When conquest is barely possible, any experiment that does not involve a total failure is on the whole to be regarded as a success. Viewed in this light it will appear that our friend's enterprise was not a failure. Perhaps, in his editorial capacity, he made some mistakes—we incline to think he did—but whether they were few or many, they were manifestly errors of judgment, and should not be permitted to greatly modify our appreciation of him who acts from an earnest and an honest purpose. We respect the man who strikes for liberty, and he is entitled to the world's gratitude, whether he wields a common carving-knife, or a polished rapier that alarms the foe while it only gleams in the sunlight. We are disposed to respect the actor, the purpose, and the end, rather than the instrument, the mode, and the reward.

It has been said that the *Era* has had its hobbies—that some of them lead to doubtful issues—but it must be confessed that it was wont to ride them meekly, if not in the graceful style of the most finished equestrian performance. It never rode "rough shod" over any other man's hobby, but seemed disposed to let every man ride his own, after the peculiar manner and in the precise direction of his choice. It is further worthy of remark, that the editorial columns of the *Era* were never disgraced by any incivility or harshness. Its controversial articles, though not infrequently wanting in directness of method and vigor of expression, were rarely, if ever, objectionable in spirit. On the whole, few under like circumstances would have accomplished more than S. C. Hewitt has done, and we take leave of him in his editorial capacity with the assurance of our personal friendship and esteem, and with a sincere desire that he may henceforth prosper in all the righteous relations and pursuits of life.

The *New England Spiritualist* is something larger than the *Era*, and the contents of the number before us have been carefully prepared. There can be no doubt that the new paper will be conducted with candor, ability, and dignity. We hazard nothing in saying, that the friends who are directly concerned in the enterprise have been extremely fortunate in their selection of an editor. Mr. Newton is not only a man of clear perceptions and deliberate judgment, but his style is smooth, correct, and lucid, while his past experience as a writer and an editor qualify him to discharge the duties of his present position with honor to himself and the cause. Mr. Newton has no sharp angles in his nature, and hence will not be liable either to foster the popular conservatism that so loves to stand still, or to encourage the extreme ultraism which is ever ready to break its devoted neck for the sake of progress. We trust that the new journal and its Editor will do much to unite and harmonize the members of the spiritual body, and to remove the causes of disunion, if any exist. We certainly know of no man in New England who is better fitted to occupy a position of so much delicacy and responsibility, and it is with peculiar satisfaction that we welcome him to the sphere of our mutual labors.

COMPLIMENTARY TO MRS. HAYDEN.

The friends of Mrs. W. R. HAYDEN, to the number of some five or six hundred, assembled at the Meisanoon, on Tuesday evening, the 27th ult., for the purpose of testifying their respect for her character, their appreciation of her many excellent qualities of mind and heart, and their confidence in her as a medium for intercourse with the Spirit-world. At the hour designated for the exercises to commence, the meeting was organized by calling Allen Putnam, Esq., of Roxbury, to the chair, and appointing A. E. Newton, editor of the *New England Spiritualist*, secretary.

Mr. Putnam stated the objects of the meeting, and made some felicitous remarks pertinent to the occasion, after which Mr. Newton came forward and spoke of the practical benefits of Spiritualism, and read a formal "Address to the People of England," commending the mediums who are about to visit that country as eminently worthy of confidence and esteem, and inviting the English public to a candid and careful investigation of the varied and remarkable phenomena which occur in their presence.

After some appropriate music by the Wheeler Family, the Spirits addressed the assembly through the mediumship of Miss Emma Frances Jay, in an eloquent and appropriate manner, closing with a solemn and beautiful invocation to the Father of Spirits for the light and guardianship of his Divine Wisdom.

After a farewell song the audience called for Mrs. Hayden, who was introduced as the lady through whose instrumental-

ity the aged infidel, Robert Owen, whom all the preachers in Christendom had failed to convert, was inspired with a full conviction of the truth of Immortality.

Mrs. Hayden was greeted with great cordiality, after which the audience dispersed.

A VIOLENT OPPOSER.

One George Carrioco, who hails from New Orleans, and maintains that Spiritualism is a "strong delusion" and a "lie," sends us a letter full of impudence, egotism, and insanity, together with a long printed communication addressed to the Editor of the *Christian Spiritualist*, all of which we are commanded to publish in the TELEGRAPH. Mr. Carrioco informs us that he has put the Editor of the *Christian Spiritualist* to flight, and he now wants to meet us in battle. We are required to either put on our armor and stand forth, or to make a prompt and unconditional surrender to Mr. Carrioco, who claims to be the agent of the Lord Jesus Christ and commissioned to execute his purposes on the present occasion. Our imperious correspondent has the subjoined postscript to his letter, which seems to have a frightful significance:

"P. S.—A denial of my request in the name of the master of the house, will be punished with instant death. You are fully warned and have your choice, and I will admit of no delay."

The most insane people we have ever met with have been opposers of Spiritualism, and we offer this case as an illustration of this madness. We can neither contend nor surrender; and since Spiritualism demonstrates our immortality, we are not likely to be alarmed at the threatening tone of our correspondent. We advise Mr. Carrioco [scarecrow] to shave his head, take a cold bath, put himself on a low diet, and retire into the country at his earliest convenience.

MRS. CLARK'S LECTURES.

Mrs. Uriah Clark, who has several times addressed our spiritual friends in Brooklyn in a highly satisfactory manner, delivered a lecture at Dodworth's Academy, on Sunday morning last, which was listened to by a numerous auditory, and with every evidence of interest and pleasure.

Mrs. Clark is a lady of estimable character, of acknowledged intelligence, agreeable person, and refined manners. Her voice is feminine, but clear, melodious, and modulated with unusual delicacy and judgment. Our friends in places not too remote from New York might, perhaps, secure the services of Mrs. Clark, in her capacity as a lecturer; and should they be successful in this respect, they will have reason to think themselves fortunate, and to thank us for this calling attention to her claims and their own necessities.

MR. DAVIS AT DODWORTH'S.

Andrew Jackson Davis will lecture at Dodworth's Academy on Sunday morning next at half past 10 o'clock. There will also be a public lecture in the evening at the usual hour.

Mr. Davis has peculiar powers as an inspired thinker; his style as a lecturer is singularly attractive, and rarely fails to fix the attention of the intelligent hearer, though he may not be prepared to accept the speaker's views. His manner is supremely calm, and altogether self-possessed; he discourses in a quiet, familiar, and conversational way, treating his subject with logical clearness and severity, and the audience with polite consideration. Error, superstition, and priestcraft are sure to be severely justly and openly rebuked, while humanity, however fallen and depraved, is treated with delicate reserve or compassionate tenderness.

JUDGE EDMONDS' LECTURES.—Dodworth's Academy was filled to its utmost capacity, last Sunday evening, with anxious listeners, gathered to hear Judge Edmonds' second lecture. Our honorable friend was in feeble health, but spoke in a deeply impressive manner for an hour and a half. The interest manifested by the audience was profound, all-pervading, and at times almost breathless. The Judge evidently made a most favorable impression on his hearers, and the announcement at the close of his lecture that the impaired state of his health will not permit him, at least for a time, to complete his course, occasioned a very general expression of regret.

Friend Samuel Barry will please pardon our delay in noticing his new enterprise, a conspicuous announcement of which the reader will find on our last page. The Editor has been absent and unusually occupied of late, which must be our apology for this seeming neglect of a very reasonable request. It will be perceived that our good friend is now located at 221 Arch Street, next door to the theater, where he will keep the TELEGRAPH, Sacred Circle and Public Circle, together with an assortment of Spiritual Books and other reform publications. We commend the enterprise of Mr. Barry to the attention and patronage of all our friends in the region of Philadelphia.

The Editor of this paper gives a course of three lectures in the Hall of the Brooklyn Institute, corner of Concord and Washington Streets, on Tuesday, Wednesday, and Thursday evenings of this week, commencing at 8 o'clock on each succeeding evening. The second and third lectures will be accompanied with an interesting exhibition of writings and drawings, all executed by the direct agency of departed human Spirits.

J. H. Fowler requests all who desire to secure his services in lecturing while on his return East, to address him at Chicago, Ill., previous to the first of May.

A CLERICAL WITNESS AND MEDIUM.

We find in a late number of the Cincinnati *Daily Times* a synopsis of a lecture on Spiritualism, delivered by the Rev. Mr. Dearborn, who has apparently broken his theological shackles and asserted his mental freedom. If it be so, he has a most undoubted right to liberty.

"Who would be free himself must strike the blow."

And such men claim the boon not alone by an inalienable natural right, but by conquest. We extract the following from the *Times*:

Rev. Mr. Dearborn, of the Second Christian Church, on Sixth Street, between Smith and Mound, on "The Religious Aspect of Spiritualism." The audience was large and highly respectable.

The reverend gentleman took for his text the 9th verse of chap. i. of John's Gospel: "That was the true light that lighteth every man that cometh into the world."

Mr. Dearborn prefaced his lecture by relating his own personal experience in spiritual matters, so-called. In 1852, in a Southern city, he was induced, he said, by friends, to attend a "circle" and participate in their investigations. Questions were asked, and intelligently answered by table-tippings, as it is called. He asked several questions, and it was indicated that he was a medium himself, by the same process.

His questions, however, were all very correctly answered, but by whom, or through what agency, he could not pretend to say.

From his text he took occasion to observe, that the recommendation in another part of the Sacred Volume was correct—"Believe not every spirit, but try all things." From whence he argued that it was wrong to refuse to investigate this question of Spiritualism, or any other question that might arise in the human mind. That it was right and proper to sift it fully—to test its truth, etc.

The fear of professors of religion to investigate these matters, he said, was wrong. If religion would not bear the test of all investigation, or the Bible withstand all and every assault, religion and the Bible should be thrown aside. It was said that geology had been used against the Bible, because Professor Agassiz had discovered fossil remains in Florida, said to be 250,000 years old; and Hugh Miller, of Scotland, had found lava twice that age, as indicated by geology. Phenology, mesmerism, and kindred sciences had all been arrayed against religion. So of Spiritualism; many had become deranged in its investigation; religion itself had done the same injury to man. But was all this a reason against investigation in any shape? By no means. John Locke held that most men were insane at times on some subject. It was generally the manner of investigation that did the injury.

The lecturer, furthermore, contended, that if religion could be destroyed by geology, Spiritualism, or any other *ism*, then it was a lie—he wouldn't accept religion upon any such terms. Fear, then, of investigation was criminally wrong. Let us know all the enemies of religion that we may refute their assaults. If it be genuine, it will stand—if it be spurious, it will fall.

The reverend gentleman enchaind the attention of his audience for an hour and a half. He is an eloquent speaker, and pleasing without—thoroughly imbued with a correct Young American progressive spirit—a spirit which is now doing a vast amount of good in the world by its boldness of speech, ardent search after truth, steady purpose of investigation, and determination to hold fast that which is good and rejecting only that which is evil.

THE SPIRITS—ASTOUNDING FACTS.

FROM THE "HARTFORD TIMES."

We are intimately acquainted with the author of the subjoined letter, which we extract from the *Hartford Times*, and can assure our readers that he is a most acute observer and reliable witness.—Ed.

MR. EDITOR:

The following occurrences recently transpired under the observation of the writer, and in this immediate vicinity. The narration which I am about to make will, I am aware, be utterly incredible to many people, and yet it is entirely and exactly true. Of the perfect accuracy of the incidents here related, testimony the most ample and conclusive can be produced.

A circle of eight or nine friends was formed for the purpose of witnessing the spiritual manifestations, with Mr. D. D. Hume as the medium. The table, a pretty heavy one, was repeatedly lifted to quite a distance from the floor, and hung suspended in the air about as high as our heads, away to and fro. This was in a well-lighted room, the gas-burner being near the party, and could by no possibility have been done by any trick or physical agency on the part of the circle. Loud "raps" were made all about the floor, the walls, the ceiling, the table, etc., the sounds being similar to those produced by a carpenter when driving "home" a tennery nail. Most, I believe all, of those in the circle were several times touched or taken hold of, palpably and strongly, by invisible hands—and this while all of us sat quietly with our hands on the table. A bell, which had been placed beneath the table, was distinctly rung several times, and presently it was placed by invisible agency in the writer's hand, which had for a moment dropped and unconsciously rested on one knee. The medium was at another part of the table, and no member of the circle could have done this undetected by the others. One gentleman, a skeptic on these matters, was several times strongly grasped by a viewless hand, in different parts of his person, and the bell was conveyed up into his hand. The bell was then taken from him and carried around the circle, ringing frequently, while none of us moved.

Later in the evening, when the company were preparing to retire, and after some of the party had gone from the room, the Spirits requested us to wait; and those that remained were permitted to see the most remarkable part of that evening's proceedings. The gas-light had been turned down, but sufficient light remained in the room to render ourselves, and most objects, quite visible, and the hands of the party, which rested on the table, could be distinctly seen. The Spirits asked—

"How many hands are there on the table?"

(There were six of us in the party, and the answer, after counting was, "Twelve.")

Reply.—"There are thirteen."

And there, sure enough, on that side of the table which was vacant, and opposite to the medium and to the party, appeared a thirteenth hand! It faded as we gazed, but presently it came again—a hand and an arm, gleaming and apparently self-luminous; and it slowly moved forward toward the center of the table! To make sure that we were not deceived and were laboring under no hallucination, we counted our own hands, which were all resting in sight upon the table. There it was, however—an arm and a hand, the arm extending back to the elbow and there fading into imperceptibility. We saw all it, and all spoke of it, to assure each other of the reality of the thing. It had the color and appearance of silver, but with this difference—it seemed to be, to a certain extent, self-luminous; it emitted a faint but perceptible light. Presently it vanished, but we were soon permitted to see not only the same thing again, but the process of its formation. It began at the elbow, and formed rapidly and steadily until the arm and hand again rested on the table before us. It was so plainly seen that I readily observed it to be a left hand. I inquired—

"Can you write with that hand, in plain sight?"

Ans. (by raps)—"Perhaps."

A sheet of paper and a pencil were placed in the center of the table, the hand reaching meanwhile from view. In a moment it came up again (always appearing from the vacant side of the table) and slowly moved forward to the paper, which it grasped and drew back to the edge, and there shook and rattled it for some moments, but failed to write any thing legible. It then disappeared, and the next moment the bell was taken from beneath the table, carried from the circle some six feet toward the center of the room, and there rung by invisible means, and so distinctly that persons in another room, beyond an intervening hall or passage-way, plainly heard it. Presently it was brought back and dropped upon the table—and this while each of us sat quietly, without moving. The hand again appeared, was seen to take the bell from the table, and place it in the hands first of one and then of another of the party. At length it was placed in mine; but, slipping my hand over the bell, I grasped the hand that held it, desiring some more tangible knowledge of its character than that afforded by sight. It was a real hand—it had knuckles, fingers, and finger-nails; and what was yet more curious (if possible), it was soft and warm—feeling much like the hand of an infant, in every respect but that of size. But the most singular part of this queer and (to me) strange occurrence is yet to be told—the hand melted in my grasp!—dissolved—dissipated—became annihilated, so far as the sense of feeling extended. It subsequently reappeared on the table, and again vanished, after a statement (by the raps) to the effect that this hand had been produced by a near relative of some of those in the circle, who had been in the interior life a number of years. This question was then spelled out:—

"Would you like to see the hand of a colored person?"

In a moment there appeared a rather dull-looking, gray hand, somewhat shadowy, and not quite so clearly defined as the first—but it was unmistakably there, and its gray hue could be clearly seen.

But this account grows lengthy, and must close. Occurrences yet more astounding than any here related remain untold. Perhaps in another chapter I may give some of them, and also a glance at one theory concerning the philosophy of the production of these startling realities.

HARTFORD, March 18, 1855.

THE HUTCHINSON FAMILY give another of their popular Concerts at the Broadway Tabernacle, on Wednesday evening, 11th inst. We understand that this will be their last in this city for some time to come, so that those who have not heard them should not neglect the opportunity.

NEW YORK CONFERENCE OF SPIRITUALISTS.

SESSION OF MARCH 20, 1855.

Dr. HALLOCK introduced a statement recently made to him of a medium which he thought might throw some light upon the vexed question of great names and personages so common in spiritual investigation. The medium in this case, while making a psychometric examination, supposed she saw Jesus Christ. The sphere of the letter which she held to her forehead brought before her in objective reality (as it seemed) a person answering her ideal of Christ. Now the medium was by no means predisposed to the reception of such a phenomenon, yet there stood this august personage before her astonished vision, and without this explanation subsequently obtained, in all probability the conflict between her judgment and her senses, as to the occurrence, would have been severe and protracted. The letter was from a person who professed, and doubtless firmly believed himself to be, "a medium for Jesus Christ!" It was signed "Jesus Christ." And in this strong faith of the writer those familiar with such experiments will readily see the origin of the impression upon the spiritual senses of the medium. We see in this case strong proof of the inability of impressible while in the negative state, to judge of the origin of their impressions; and if Spiritualists will remember this, the bombastic communications and big names which too often obscure the records of Spiritualism will soon sleep in merited oblivion.

Mr. HARVARD said he had been one of the persecutors of Spiritualism. His conversion had been effected through the agency of his own children and the family breakfast table. Greatly to his surprise he received information which he was quite sure neither the children nor the table knew any thing of. The table had always behaved well before; it had never previously manifested any marked degree of intelligence beyond the usual phenomena of development of that class of quadrupeds, but in this case it was made to tell facts recorded in books, the names of persons dead, their ages, occupations, etc.

A GENTLEMAN whose name was not stated, after reciting some facts in his experience, said he had been cautioned not to avow his belief in Spiritualism as it would hurt his business. Perhaps it would, but he felt that he had gained more in peace of mind than he could lose in that way.

Dr. BENTON gave a synopsis of his experience as a psychologist. He had been called a fool a great many times, and had experienced as much difficulty in his efforts to establish that well-known truth, as Spiritualists had encountered from that "numerous and respectable" class of philosophers who deny without investigation and denounce without trial. He had been forced to accept the spiritual hypothesis by facts which his own large experience of psychology would not cover. He knew a medium, who was an excellent subject for psychological phenomena, being controlled with great ease usually, but at times she would pass wholly beyond any influence of his, and soar into a region of thought and phenomena quite beyond the sphere of his will and the grasp of his intelligence. He thought the psychologist who thus unconsciously took the subject out of his hands, lived where the great laws of Spirit-life and power were better understood than by us, and through the plastic mind of the medium gave a demonstration of Spirit superiority over the undeveloped magnetism of earth.

A young gentleman addressed the Conference at some length from the apparent trance state. He appeared to be afflicted with the idea that what was to be said through him would be direct from God, and as such was to be received by us; and then went on as usual in all such cases, to say—nothing. Adjourned. R. T. HALLOCK.

SESSION OF MARCH 27TH, 1855.

Mr. S. P. ANDREWS said he had long been familiar with the subject of modern Spiritualism, but it had been with him a matter of science rather than of feeling. Having made himself master of that, his interest in the matter had died out. It had been, however, to some extent revived of late, and some interviews had suggested a theory in regard to the spiritual world, which might be interesting from its novelty, even though it fell of appreciation as a truth. Our education under the regime of orthodoxy has caused us to look at the Spirit-world in advance of us. This is the baser error of spiritual investigation. It gives rise to the assumption of infallibility on the part of Spirits, and even those who have outgrown this fallacy are still principled in the idea of spiritual superiority. In his opinion facts will not sustain this conclusion. His theory is, the two worlds or states of being are not to be classed as inferior and superior, but as collateral—side by side—concurrent like male and female. This law holds as to all subordinate creations, and why not of worlds? Now, as is the world of phenomena, it is the sphere of science and philosophy, for science has relation to external facts and forms. This, then, is the wisdom sphere—the male world. As a necessary sequence, the other is the intuitional, affectional, female world, and they stand in conjugal relation to each other. Observed facts harmonize with this hypothesis. Revelations from that sphere are of love, rather than of wisdom; emotional, rather than scientific. They exhibit those mental traits of which woman is the exponent. Not that there is no wisdom there, nor that affection is inferior to judgment, only different, and incompetent to supply the place of the other. Spiritualism has revealed important truth. It has settled on a scientific basis the heretofore unknown fact, that in the other life Spirits are men and women, not mere whiffs of mind, the unsubstantial realities of an orthodox imagination at once horrible and—nothing! It has also established the fact that consociation there is by attraction, and not by force, as in this world. These great truths are proclaimed by universal affirmation. The non-concurrence of media as to minor statements is of no consequence. In the important fact and features of spiritual life they agree. If any travelers should write of Egypt, they would all speak of the pyramids in terms of agreement; but with regard to minor matters they would vary as much as they do in person or in mental characteristics. But it is of the pyramids, not the pigs and poultry, that we wish to learn. If they agreed in every minutia, all might be doubted. If there were no harmony of statement there would be absolute falsehood. The great facts in which all agree constitute the value of spiritual intercourse. Scientifics are not to be expected from them. Swedenborg says Spirits grow out of them. They pass from the geometrical into the affectional. Theirs is the world of love, ours of wisdom. We can help them as much as they us. The two are helpmates, and are represented by male and female, love and wisdom, husband and wife. We must, therefore, "have our own row," and perform our share of the manual labor of the co-partnership. Instead of being inflated with spiritual gas, let us become inspired with true science as it stands revealed in the forces and facts with which we have to do in this world, and when we discover the thing to be done, do it.

Dr. YOUNG thought, if it were true, as he had seen stated, that a profound mathematical problem had been solved through the medium of a babe asleep in its cradle, it was just possible our hemisphere had not monopolized all the science of the universe. He holds that the manifestations of identity and the affectional intercourse consequent upon its recognition, are just such expressions of wisdom as the world at present needs. It is a sublime fact to him that his grandmother lives, but if the old lady should attempt to prove it by dictating a scientific essay on "Equitable Commerce," it would be a strange manifestation of either love or wisdom.

Mr. PARTRIDGE said, it is asserted by those who deny our facts, that we are hallucinated by our own morbid appetites for wonders—that some quidnunc started the idea that Spirits could move a table, and this, incorporating with our domestic superstition, induced the belief that they could. In other words, our superstition and credulity become objective. We wish the table to move, we believe it can, and in the hollow chamber of our imagination, with no common sense to impinge upon, it does. He stated a variety of facts to show the fallacy of this assumption. Spiritualism rested on no such shallow hypothesis. He had been convinced against his will, and in the very teeth of his prejudices against it. He knew the same to be true of other Spiritualists. Facts had been revealed through the raps to him which were not only beyond his knowledge at the time, but against it—facts which occurred three thousand miles away, and could be revealed to him only by a mind which could know, and a power that could knock.

Mr. MILLER said he was determined not to believe, and when he commenced the investigation he was resolved to have things his own way. Being a psychologist in the true capacity of disciple, sage, and subject, and supposing, with its savants, that God himself would tremble if they winked with both eyes at once, he resolved, in his psychological omniscience, to commune with his father's Spirit or none at all. In answer to his command, a child came and talked with him. He could get no one he resolved to have, but plenty of volunteers. This, with many other facts, convinced him it was not his mind. Many interesting tests had been given through him as a medium, some of which he

recounted. True Spiritualism is, to such as receive it, "the power of God unto salvation" from the fear of death, and its mission is to attune man's "harp of thousand strings" in harmony with the music of heaven.

Adjourned. R. T. HALLOCK.

BROOKLYN CONFERENCE.

SESSION OF SUNDAY, APRIL 1, 1855.

Dr. ORTON opened the meeting by reading a letter without signature, but purporting to come from a member of the Conference, who desired that the meetings should be opened by reading and prayer. Dr. Orton said that in the early period of the manifestations he had felt great uneasiness over the infidelity of many of the brethren, and it had seemed to him that a great responsibility was resting on himself and others to rectify the evil. But a little observation had set his mind at rest and shown him that one greater than he was at the helm, molding the minds of men and giving shape to the movement; and that if he made use of his liberty, and placed his views side by side with the views of others, before the public, it was enough—he had discharged his duty. It should be borne in mind that a large number of Spiritualists were converts from atheism. A little while ago, and they believed in no God, no future. One does not go from one story of a house to another by a single step, but by stairs. So is it with our changes of opinion. Those men were first convinced of a future; then of a God; then that the Bible contained much inspired truth, and that the teachings of the Saviour were worthy of a profound regard. He had watched the development of this class of mind with interest, and felt bound to be satisfied with the results. He thought all would agree with him that some form in the conduct of our meetings was desirable. There should be order—a beginning, a middle, and an end—to every thing. The audience needed to know when the services were at an end. But when we came to prescribe a form, it was obvious that there would be great differences of opinion. In short, it was clear that no form could or should be prescribed, but that the most that could be done would be, in our lecture meetings, to leave it to each speaker to settle his own form; and whatever that might be, whether by reading and prayer, or not, every one would feel bound, whatever his private opinion, to treat it with proper respect. For himself he was free to say he was a praying man—he delighted in prayer. He loved to regard God as the father of the great family, and to feel that, on the plane of the affections, we may approach him as freely as our little children approach us. To him there was a beautiful philosophy in prayer. Once he was opposed to reasoning on matters of faith; now he was pleased to find that every thing was under the operation of law. The obvious uses of prayer were these. In looking up with the mind we close the external pores, so to speak, and shut out the gross magnetism of the earth and surrounding objects—for every thing is enfolded in its own magnetic sphere—and open the mental pores to pure and invigorating influences from the skies. On these we must depend for our interior development; and not only so, but these influences work out in natural order, cleansing and invigorating the physical man. He was also a believer in the Bible and the Redeemer, but not in accordance with the orthodox readings. The prophetic parts, he thought, would all be fulfilled in some sense and on some plane. But now was the day of judgment, and man, according to promises, was to judge the world. Nothing was too sacred to be subjected to this trial. The Bible itself must go into the crucible with the rest, and be submitted to the touchstone of reason. Truth and error must meet on a free field, and if truth goes down, let it go, it is not worth saving. But it will not go down. Back of it stands the Divine, and around it will gather all true men and women to uphold it and bear it on to triumph.

Rev. Mr. JONES said, that from his remarks, two weeks ago, some might suppose he was the author of the letter which had been read. Such was not the case. He sympathized fully with the writer, however; and though Dr. Orton had placed himself on the extreme of toleration, in the remarks he had made, he agreed with him substantially in the view he had taken.

Mr. PRICE expressed himself in favor of prayer, and manifested a strong regard for the teachings of the sacred volume.

Mr. PIER said he had broken loose from the trammels of sectarianism, and with the strongest desire to know truth and follow it, found himself still quite unsettled in his views.

Mr. WILD said that he came into the room that morning with his heart full of prayer. He had the Bible in his hand and was intending to have read a portion; but to see a man go on the stand, and offer up a prayer in obedience to custom, merely because he was expected to do so, would be nothing but a mockery.

Mr. TOWNSEND said that true prayer consisted in doing good to our fellow-men. Society was so organized that instead of doing this, we find ourselves obliged to prey on one another. It was computed that the earnings of individuals averaged about \$100 a year. Now he was spending about \$1,500 a year; and it was evident, by some unexplained process or other, he was taking a large surplus over the average out of the earnings of others. Society must be rebuilt, so that all interests may be made to harmonize. In our meetings there ought to be a perfect spontaneity. Mr. Wild had come wishing to pray and read from the Bible. Why did he not do so? He concluded to wait for others instead of following the movements of the spirit within him. He hoped the time would come when males and females alike, lettered and unlettered, would gain confidence to follow the inspiration within them.

Mr. RYKSON followed with some remarks, mostly in harmony with those of Mr. Townsend and Mr. Wild, and the meeting adjourned.

A SKEPTIC CONVERTED.

The following letter was addressed to the editor of an influential journal published in this city. It requires no further explanation, and though we are not permitted to make a public use of the names of the parties, our readers may be assured that it is no spurious fabrication.—Ed.

BALTIMORE, March 20, 1855.

Be not too hasty, my dear sir, in condemning Spiritualism, for you will certainly be obliged to recant. You can not be a more confirmed skeptic nor entertain a more thorough contempt for the whole subject than myself but a few months ago; now I am compelled to admit, in spite of all previous religious prejudices, that it is the work of God. Some months ago, to gratify a friend, I was induced to visit a private circle; besides us there was a gentleman, his wife, and daughter about twelve years old. Among other extraordinary manifestations, while the table was in motion I seized it with both hands, but even with my weight added could not arrest it. My friend then tried, but with no better success. Opposed to us was merely a laughing child with the tips of her fingers upon the table. Astonished at this, I determined to investigate till I detected the cheat or acknowledged its truth. I have read a good deal and run a good deal. I have made it a subject of prayer that God would suffer my mind to be misled, but enlighten me with the truth. My faith is now fixed—to doubt is now impossible. Words spoken by my son who died in my arms twenty years ago, words known only to his mother and myself, were given to me through the dial—all present entire strangers to me and I to them. I have had a mental question correctly answered, the question of a character that no guessing could reach. I will not trouble you with a detail of my experience and what I am frequently witnessing, but I would earnestly advise you to investigate calmly, prayerfully, and with a firm determination to reach the truth, lead where it may. It has brought to me that comfort and consolation which words can not express, and which the world can not purchase. It has robbed death of every terror and made me, I trust, a better man. Spiritualism is spreading here, and has been the means of converting many infidels. I write this, of course, in a friendly spirit only for yourself, but will assure that if you give the subject a fair investigation you must inevitably be convinced of its truth.

Yours truly,

IMMORTALITY—Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off, and leave us to muse upon their faded loveliness? Why is it that the stars which hold their festivals around the midnight throne, are set above the grasp of our limited faculties—forever mocking us with their unapproachable glory? And why is it that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back in an Alpine torrent upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings that now pass before us like visions will stay in our presence forever.—G. D. Prentice.

Original Communications.

A THANKSGIVING.

Thank God for the gift of the Morning
That dawns on the slumbering world;
In spirit I win the forewarning
Of Thrones in the dust to be hurled.
In spirit I gaze on the vision
Of wonders and glories to be,
When Earth, that has long been the prison,
Becomes the wide Realm of the Free.

I hear the glad pean of Angels
From all the full Heaven above;
Man thrills to their burning evangel
Of Liberty, Progress, and Love.
Hail! hail! thou great Heir of the Ages,
Thou Future, by Prophets foretold!
I gaze on thy mystical pages
In splendors of Morning unrolled.

The creeds of distraction and error,
Like night-clouds, are pierced by the Sun;
The fetters of discord and terror
Are broken; the Day is begun.
The high and harmonic Ideal,
That dawned on the World in its youth,
Descends and unfolds in the Real,
In Unity, Freedom, and Truth.

T. L. H.

BATTLE HOUSE, MOBILE, Thursday Morning, March 16, 1855.

A FRAGMENT.

Winged with the sunrise, rapid as the light
Of morning when it flashes on the night,
But calm as Peace, a Spirit came to me,
And lifting up to heaven his mighty hand,
Spoke words like these: "Earth, like a meteor flash'd
By the swift wings of God's omnipotence,
Kindles to burning. Outer sight, touch, sense,
Shocked by electric arrows thrill, and soon
Old Time shall audibly give up the ghost.
Then Earth in heavenly form renewed shall be,
While gladness thrills the blessed Angel host.
Earth, like a spirit-maiden from her shroud,
Shall beatheous rise above death's fading cloud,
And in celestial light perennial bloom.

Aug. 4, Evening.

NOTES.

THE NAPOLEON PROPHECIES.

We are certainly obliged to Mr. Coles for sending us the following communication. He presents the case in a very fair, lucid, and forcible manner. Some of the points are sharp and strong, and any careless opposer who ventures to poise himself on them will stand a good chance of being transfixed.—Ed.

BROTHER BRITTAN:

I wish to once more call the attention of the public to the so-called "Napoleon Prophecies," as sufficient time has now elapsed since the expiration of the time indicated for their fulfillment, to warrant us in demanding a verdict either for or against those singular Spirit-manifestations, so far as concerns their truthfulness or falsity. I should not have obtruded myself upon public notice, had I not been the medium through whom these Prophecies were made. I may be pardoned, therefore, if I feel a personal interest in the matter, more especially as no one else has as yet attempted to analyze or even to notice it.

The secular press have repeatedly called upon Spiritualists to make public some Spirit-prediction before its accomplishment, and now when their wishes have been complied with, and the proof of the fulfillment of the Napoleon Prophecies in part, if not the whole, is within the reach of all who "read the papers," strange to say, with one solitary exception, the most studied silence has been observed by the fair-dealing and truth-loving editorial fraternity.

The exception referred to is the New York Daily Times, in which paper the "Prophecies" were first published. On the arrival of the news of the death of Nicholas, this paper sneeringly remarked, that "the Spiritualists are in high feather at the probable accomplishment of their prophecy, but in case the next steamer shall prove the Emperor to be still living, their feathers will drop off very suddenly."

Well, the next steamer confirmed the previous news, and our feathers still flutter in the breeze. No thanks to the Times, however, who would doubtless be very glad to pluck them from our wings, if he could. But these corroborative steamers won't permit him that distinguished honor.

Since, then, no one will speak for us, let us speak for ourselves, and show what right we have to wear our plumes.

The "Prophecies" were delivered on the evenings of November 29th and December 1st, 1854, and a portion of them published in the New York Daily Times of December 3d, I believe. They were published in full in the Sunday Dispatch of December 10th, and in the TELEGRAPH and Spiritualist of December 23d. Thus our opponents received what they had long asked for, viz., a Spirit-prediction before its fulfillment.

For brevity's sake I will only extract from the printed copy such portions as are directly prophetic.

On the evening of November 29th the Spirit of Napoleon concluded his address to the circle with these words:

"Ere three months have passed, dating from this hour, the assassination of a crowned head will astonish and bewilder the magnates of Europe and overturn an empire. In another quarter, a traitor to his king, but a loyal man to God and to his fellows, will turn his sword against his master and raise the banner of the people. This will occur some time after the first event spoken of. No more to-night."

On Friday evening, December 1st, in the course of his address, Napoleon compared Europe to a mighty pyramid which could only be moved one stone at a time. He thus concludes the subject:

"The top stone is already in motion, yea, the earth around its very base is loosened every day. Nicholas is the top stone of the European pyramid. For thirty years he has lain quietly in his bed. We have just succeeded in moving him."

"There is trouble brewing between Nicholas and Menschikoff. Nicholas will soon see that there is more than one mind in Russia. I will tell you more of this some other time. Only remember my words, 'There is trouble brewing between Nicholas and his general.'"

We here find six distinct prophecies.

1st. The death of a crowned head. 2d. His assassination. 3d. The time of its accomplishment. 4th. The overturn of an empire. 5th. The turning of a general against his master. 6th. The trouble between Nicholas and his general, Menschikoff.

The first point is settled beyond question. Nicholas is dead. But, says the doubter, the Spirit did not call Nicholas by name, as being the crowned head who was to die. To which I reply, that if logical reasoning is worth a straw, it

proves that the Spirit did indicate Nicholas by name. Does he not say that Nicholas is the top stone of the European pyramid, and that the Spirits had just succeeded in moving him. This could not have referred to the war in which he was engaged; for Victoria, Louis Napoleon, and the Sultan were also engaged in the war, and they are the foundation-stones of the pyramid. Besides, the war had been commenced a long while before, and the Spirits had but just succeeded in moving him. Again, this is not the first war Nicholas has been engaged in, therefore he was not just moved. And again, we reason that if a pyramid is to be removed or overthrown, the simple loosening or moving the top stone is not enough. The stone must be toppled over and its position as a top stone destroyed. This part of the prophecy then clearly indicates that a train of circumstances known to the Spirits had just been put in motion, which would result in the overthrow and destruction of Nicholas, the great top stone of the European pyramid.

Second, his assassination. This point is not yet proved. Neither is it fully and undeniably shown that he died a natural death; though, by the way, the natural death of a Russian emperor is assassination.

But if it is made plain that Nicholas was not assassinated, justice to the Spirits requires that I should exonerate them from this apparent discrepancy and take the fault upon myself. I am an impressive medium, and on most occasions, though not always, I am impressed with ideas and not with words, which latter I select from my own vocabulary, and adorn my subject with more or less effect, according to the degree of spiritual influence which controls me.

That I was forcibly impressed with the sudden death of a European monarch I am positively certain. But that I was impressed of his assassination I am not so conscious. That word might have been the suggestion of my own mind when contemplating the sudden death of a monarch. This probable error also applies to the conjunctive declaration in connection with the sudden death of Nicholas, viz., "the overturn of an empire."

To show that I am not stretching a point here, in order to make the case appear stronger than it really is, I appeal to every man who reads this article. Were not your impressions analogous to mine, when the news first reached your ear, that Nicholas was dead? Did not "assassination" and "revolution" immediately occur to your mind? In fact, every paper in the country was filled with rumors of poison and assassination. Even in Europe the same impression obtained, and from the Herald of last week I quote the following from a letter from its Paris correspondent:

The *Siècle* (Paris paper) remarks, that the Czar may have fallen a victim to an over-dose of opium obtained even among the doctors less credence than the rumor that he was deliberately poisoned.

If to-morrow news should reach this country that Louis Napoleon was dead, and no particulars given, every person would associate with that fact the idea of assassination and revolution.

When it is understood, then, that like most other impressive mediums I am impressed with ideas and not with words, it will readily be seen how I might easily have been misled in giving expression to my impressions. Mark, however, that I do not say I was not impressed with the assassination as a distinct fact. I only say I have no recollection of having been so impressed. The third point of the prophecy has reference to the time of fulfillment—"ere three months have passed." This prophecy was given about the hour of ten o'clock on the evening of November 29th, 1854. As our opponents are very fond of "hair splitting," when discussing spiritual matters, I shall have a chance at them with their own weapons.

I maintain that this question can not be fairly solved if we count time according to what is termed "new style." We can not agree whether three months from November 29th expires on the 28th of February or the 1st of March. It capitalizes all our arithmetic to say, that three months from the 28th of November, three months from 29th of November, and three months from 30th of November, each and all expire on the same day. We certainly can never settle the matter by our time. We must therefore take Russian time; and as Russian events were the subject of prophecy, it is at least probable, if not positive, that the Spirits counted by that time. It is well known that the Russians still count time according to "old style," and are consequently twelve days behind us in computation. Thus the 1st of February with them is the 13th of February with us. I believe the longitudinal difference in time between St. Petersburg and New York is six hours, consequently when it was 10 o'clock, p. m., November 29th, in this city, it was 4 o'clock, a. m., November 30th (or November 18th, old style), at St. Petersburg. Mark, then, that the very hour when that prophecy was given in our Williamsburgh circle, it was, according to Russian time, on the morning of November 18th. Three months from November 18th, 1854, old style, brings us to February 18th, 1855, old style, or March 2d, new style. This was the very day on which Nicholas died. If the opponents of Spiritualism wish a more literal fulfillment of prophecy than this let them make it themselves. To be sure, Nicholas did not die until an hour after noon on the day predicted, and the three months expired about four o'clock in the morning. But if carpens and doubters can not give us a few hours odds, let them go hang, for we'll give them no more prophecy.

The fifth point is to occur some time after the first event spoken of, i. e., the death of Nicholas. We will therefore leave the solution of that part to time, for we have some to spare yet.

The sixth and last prophecy refers to the trouble between Nicholas and Menschikoff. Here is another literal fulfillment. The last public act of the Emperor Nicholas was to recall Menschikoff from his command at Sebastopol and appoint another in his place.

The cause of his disgrace we do not yet and may never know, but that it was in consequence of trouble between Nicholas and himself is certain. Kings do not supersede their generals without a cause. That there has been "trouble brewing" between these great men is evident also from the following statement, which I extract from a late number of the New York Herald, which is well posted up on European matters:

The Polish and military conspiracy has never been quenched. Smothered for a time in Poland, trodden down in the northern provinces, and kept under by force of arms and constant executions, it has smoldered in silence, but the spark has never gone out. When war was declared by the Western Powers, it was understood among a few that the conspirators—most of whom were officers of the army—had come to a secret understanding with the old German party at St. Petersburg, in opposition to the Muscovite party, at whose head stood the Czar. Besides the Count Nesselrode, who was notoriously identified

with the German party, others of more energy of character—among whom Prince Menschikoff has been mentioned—have been commonly suspected, at the Western courts, of being engaged in some plot or other. It is hardly probable that the world will ever know the truth of the matter: in Russia such things are secrets, and curiosity is fatal; but it was a maxim of Ryleief's, that a revolution in Russia to be worth any thing must cost the Czar his life.

Here, then, are six separate and distinct prophecies, purporting to come from the Spirit of Napoleon. The first, third, and sixth are fulfilled to the very letter. The time for the accomplishment of the fifth has not yet arrived. I have fairly shown, I think, that if it is proved that the second and fourth are not fulfilled, the error must and should be attributed to me, for having given a wrong construction to my impressions.

In conclusion let me ask, in all candor, have prophecies of any sort or of any age been more literally accomplished than these?

If ten states of Europe are believed to be the ten horns of the Scriptural beast—if a revolution in Italy signifies the breaking of one of these horns—if forty-two months means 1,260 years—if the French revolution of 1793 was a fulfillment of the "time, times, and half a time"—if all these, I say, and a score of other equally ambiguous translations of Scripture prophecy are received and acknowledged by the orthodox world, I demand the reasons why our more explicit and significant prophecies should not be received and acknowledged as well. Let our learned clergy, who scoff at our faith and defy our testimony, show, if they can, a single Scripture prophecy (I speak with all reverence) which has been as literally fulfilled. I challenge them to the proof.

I am aware that a recent letter of the present Emperor makes it appear that Menschikoff himself petitioned Nicholas for a dismissal from office on account of declining health. But when it is considered that Alexander and Menschikoff have always been of one party, and have lived on the most intimate and friendly terms, it is easy to comprehend why the son should endeavor to soften, and if possible annul, the disgrace which the father had cast upon his friend. In spite, then, of this friendly ruse, it is still the general belief in all well-informed circles in Europe that there was trouble between Nicholas and Menschikoff, and that the latter was undeniably disgraced by his master. In support of this fact I quote from the London correspondent to the Herald, under date of March 23d, and which was written with a full knowledge of all the facts which have as yet been brought to light:

It is to be seen whether Oaten Sacken, who acts under Gortschakoff, will conduct the defence as ably as Menschikoff. The recall of the latter looks very like a disgrace, as he is deprived of the Governor-generalship of Finland and of his rank as Lord High Admiral.

I am impressed to say that on some future occasion (and I do not know but in public assembly) further Spirit-predictions will be made of so positive a character as to admit of no quibbling on the part of doubters and scoffers. I have no impressions through what medium these revelations are to be made. In the mean time let us see if the press or the clergy will be honest enough to even touch with their dauntless fingers these facts which I have elucidated. Yours, very respectfully,

JOHN F. COLES.

WILLIAMSBURG.

A PROPHECY.

Starting with the axiom that every action of mind springs from an organ in the brain, adequate to its production, we will readily perceive that the faculty of prescience, or foresight, should no more be denied its appropriate place in a true system of mental philosophy, than that of reason, or the appreciation of sounds, color, or form. Of course, to those who deny the truths of phrenology, and trace the intellectual powers to another source than the brain, this is no axiom, but merely the assumption of sophistry; but as it is not my purpose at this time to prove that a man's character may be known by his cranial and physical developments, I will leave my premise undisturbed.

How it is that the mind may look forward into the events of the future, and see those things as actual that as yet have no existence, I am not prepared to say; but as this is accomplished by the mind, and the mind alone, and as we fully believe that the mind can act only through the brain, we do not feel at liberty to treat as senseless fools those persons who claim to have attained this prophetic faculty. As, however, upon events to transpire, we can have no actual knowledge, but merely convictions in proportion to the strength of our faith in the seer, we receive such communications with all proper caution, content to await the due time to see their fulfillment.

It was in the year eighteen hundred and fifty-two that the writer—at that time residing in Lorain County, Ohio—made the acquaintance of Mr. A. J. Davis. We were strolling together, one beautiful day, amid the many beauties that Nature had flung together in a ravine near our town, and most pleasantly beguiled the time with conversations on the different phases of the spiritual unfolding. We spoke of the great field of Reform that was opening in our country; the incentives that there were offered to enter zealously, as missionaries to the infidel world, and of the effect that would be produced on the nations of Europe. I begged Mr. Davis to tell me if he could foresee the changes that would occur in the next five years. He said: "I see that within five years a war will break out between England, France, and Russia, on account of Turkey. Turkey will explode from bankruptcy. A representative government will be established in Germany, founded on principles similar to our own. Hungary and Poland will come in as secondary powers to this great republican union. The French empire will be overthrown. Within fifteen years Ireland will get her rights from England, who will, within that time, begin to decay."

I asked if the views of Kossuth—who I think had just left America—would not meet a different and more speedy fulfillment, but he said that, "He could do nothing but patiently wait."

This prophecy was at that time of much interest to me, as there were not the slightest signs of a rupture between the three great powers; and it made so much of an impression on my mind that I am enabled to recall it now after the lapse of three years. Of the truth of a part of it we have full confirmations before the walls of Sebastopol; the rest lies hidden from our gaze, and my only object in handing this to your paper is, that it may be put on record, not as an infallible revelation, but as a curiosity.

In remarking the evidences before us of former violent upheavings and depressions of the strata in the ravine, he said: "This is just such a change as I see will occur in the State of New Jersey. The subterranean forces are at work, and will ultimately find their vent. A new river will run through the middle of the State throughout its entire length." As to the exact time when this would occur he could not say, but

he was of the impression that it would be at no very distant day.

It is no uncommon thing for Spiritualists to be met with the objection, that God has given the faculty of prophecy only to a few favored Hebrews, and that those things that were of familiar occurrence two thousand years ago, are long since at an end—there being no necessity for them at this time; but if we can show satisfactorily that this supernatural gift is attained in a perfectly natural state of certain organs of the brain, we will see the justness of one of Doctor Buchanan's mottoes, viz., "There is no mystery but ignorance." AMHERST. New York, April, 1855.

INDEPENDENT CLAIRVOYANCE.

Dr. Wellington, who furnishes the following testimony respecting the clairvoyant powers of Mrs. L. L. Platt, has had abundant opportunities to investigate the phenomena of animal magnetism and clairvoyance, and being a gentleman of undoubted candor and intelligence he is eminently qualified to form a discriminating and reliable judgment. Mrs. Platt proposes to devote a portion of her time to the examination and treatment of disease by the method herein denoted. She is a lady of refined habits and highly conscientious, and those who are pleased to apply to her will be sure to meet with just and polite treatment.—Ed.

MR. EDITOR:

For more than twenty years I have been convinced of the value of clairvoyance, and in all my investigations have been troubled to find those whose examinations of diseases were equally reliable at all times. As a general thing the individuals themselves are perfectly ignorant of any principles by which their sittings should be regulated; hence they are often magnetized by persons wholly unfit, and sometimes at unsuitable hours. Many are taken from a whirl of domestic cares to determine conditions of life or death. I regret this very much, and value every thing that will tend to give reliable information through clairvoyance. I want, therefore, to commend to your readers Mrs. Platt, No. 762 Broadway, as one remarkably good, and whose examinations are more uniformly correct, as far as I can judge, than any clairvoyant I know. I write this without the knowledge or consent of Mrs. P. or her friends, solely that those desiring a good examination may know where to get one. She makes much less show than many, but investigates, and calmly and modestly gives the result. I hope you will publish this, if possible, for those who try her powers will be pleased.

O. H. WELLINGTON, M. D., 178, 12th-st.

N. B.—Be assured the person spoken of is worthy of commendation. Neither she nor her friends have asked any thing at my hands, but I give this voluntarily, after testing her powers. O. H. W.

LETTER FROM DR. EVANS, OF LONDON.

MESSES. PARTRIDGE AND BRITTAN:

Dear Friends—Will you permit me to communicate through your valuable journal my views of the utility of spiritual manifestations? I will not stop to discuss the truth of these visitations, as I leave every inquiring mind to investigate for himself.

I understand there are but few of the highest order of Spirits, as the apostles and prophets, that visit man at present; and for this reason, because there are but few persons upon earth who are in the state and condition suited for their reception, and not because these higher Spirits are above visiting the earth. If the apostles and prophets were again to visit the earth in the flesh, there are but few, I feel convinced, that would receive them. One great and important end in this great work of spiritual visitations is to remodel society, by associating mankind together according to each man's affinity, in circles such as exist in the spiritual world, and the Spirits will guide and direct the circle and each member thereof. I am convinced that the Church triumphant will guide and influence the Church on this earth, when the Church on earth becomes a spiritual Church.

Spiritualists at present—that is, in England—are more interested in witnessing great demonstrations of physical power by Spirits, than they are in receiving their moral and social influence; therefore at present the work is much confined to convincing mankind, and the gathering into order and harmony will afterward follow, each in its own place. All mankind will sooner or later be convinced, because the evidences will increase, and when convinced will go to their respective spheres and circles as soon as they find them; and they will choose their circles according to affinity. This will be a delightful state of things, because there will be no disharmony in these circles which are composed of individuals possessing harmony in themselves, as each individual will be in a prepared condition to submit to the presiding will and state of the whole circle to which he belongs; and if any one in any circle should be out of harmony, he will seek a circle with which he harmonizes. Man will first choose, then submit; and if he can not submit, he must choose again, because perfect order and harmony must exist to produce happiness, yet without the least compulsion, for every person can have a free choice, and can choose as often as he please; but they must not mar the happiness of others by contention and rebellion. The higher Spirits do not recognize contention, nor did they when they were on earth. If any man will be contentious, we have no such custom, neither the churches of God, said the apostle. If any man has wisdom to communicate, let him communicate, and let it lay upon the minds of those who hear it; and if they can not receive it, and reject it, let that individual seek a circle who with him have affinity, and they will receive it. I wish you to publish this, because I believe there are some of your readers who can receive this doctrine. Will you therefore oblige me and them? Very truly,

WASHINGTON EVANS.

67 GREAT RUSSELL STREET, BLOOMSBURY, LONDON, ENGLAND, Feb. 22, 1854.

SEVEN OAKS, Jan. 25, 1855.

DEAR DR. EVANS:

I fully approve of all you have written in this letter. I have no doubt some good and superior Spirits have influenced you to write it. I shall be glad to see it published in the SPIRITUAL TELEGRAPH, which is so much approved of, and read with deep interest in this country.

Yours faithfully, ROBERT OWEN.

A LETTER FROM MR. PUTNAM.

The following letter from Mr. Putnam corrects our error with respect to the proprietorship of the new paper which takes the place of the *New Era*. We supposed at the time of giving publicity to the statement referred to, that our information was strictly reliable.—Ed.

ROXBURY, MASS., March 22, 1855.

MESSES. PARTRIDGE AND BRITTAN:

Gents—I notice in the TELEGRAPH of this week a statement substantially this: Mr. A. E. Newton, of Boston, is about to edit a paper under the auspices of the "New England Spiritualists' Association." That Mr. Newton is to be editor of a Spiritualist paper in Boston after April 1st is correct. But the paper will have no connection with any association. A few individuals have furnished funds and purchased the *New Era*, and they intend to intrust the management of the paper to Mr. Newton, free and untrammelled. The New England Spiritualists' Association has as yet refrained from all attempt at action of any kind. When occasion requires, it may undertake to put some machinery in motion. But the *Era* or its successor will be the organ of Mr. Newton alone, and its success will promote his private interests.

Very respectfully yours,

ALLEN PUTNAM.

RELIGION founds society, inspires the lawgiver and the artist—is the deep-moved principle. Religion has called forth the greatest heroism of past ages; the proudest deeds of daring and endurance have been done in her name. The greatest works of human art have risen only at Religion's call. The marble is pliant at her magic touch, and seems to breathe a pious life. The chieftest stone is instinct with a living soul, and stands there, silent, yet full of hymns and prayers; an embodied aspiration, a thought with wings that mock at space and time.

DAVIES AND ROBERTS, PRINTERS,
201 WILLIAM STREET (corner Frankfurt).